# Islaam the balanced way

All praise is due to Allaah. Who is one and has no partner. Whomsoever he guides no one can mis- guide and whosoever, he mis-guides no one can guide. He is unique in this uniqueness. He has blessed us with Hadhrat Muhammad (S.A.W). The last, final, universal Rasul of Allaah (S.A.W). Who propagated a complete, perfect and natural method of living - Deen-ul- Islaam. Nabi (S.A.W). Nabi Muhammad (S.A.W) is unique in his uniquness. Who was the spiritual guide and tutor of the Sahabah (companion) (R.A), Sahabah (R.A) are the criterion between Deen and non- Deen, truth and falsehood, good and bad.
As per Ahadith (saying) of Nabi (S.A.W),
1.) There is no Nabi after Hadhrat Muhammad (S.A.W), i.e no new Nabi or Rasul to come after Nabi Muhammad (S.A.W) ;
2.) There is no Shariat after Shariat of Islaam ;
3.) There is no (new) Qibla after Kaabah in Makkah ;
4.) There is no Ummat after Ummant of Nabi (S.A.W)
Hadhrat Ata-ullah Shah Bukhari (R.A) used to say that the 5th negation is, there is no >illah= but Allaah.
Some elders have stated that the focul points of Deen are threee.
1.) The masjid ;
2.) The Madressah ;
3.) The Khangah .
Hadhrat Mufti Mahmood-ul- Hassan Gangohi (R.A) stated that Deen rotates around :-
1.) Sooratut- Deen ;
2.) Seeratut- Deen ;
3.) Haqiqatul- Deen ;
4.) Ishatut- Deen.

1.) Sooratut- Deen

This aspect refers to the external. The structure of Deen. To the bricks, windows, lighting facilities, toilet provisions, rooms, records, tileees, database, computeers and every aminty available in the structure of Deen. The structure of Deen list is a lengthy one. Some are Majid , Darul Ulooms, Madressah, Makataibs, Khangah, Muslim homes, Islaamic Institutes, Islaamic Information Centres Zakaat Organisations, Welfare Organisations, Officers for the protection of the finality of Nabbuwat, or defending the dignity of the dignity of the Sahabah (R.A), burial organisations, Institutions to aid orphans and needy organisations for preaching and propagation, meida watch, Care line and jihaad centres,

the radio, the political party, the tablligh ( Jamaat).
All the above and more organisations are run and administered within structures, having the infra- structure internally to see to the most important element in the structures of Islaam- the personal behind the structure. The mutawllis, trustees, governors, administration, the care- takers, the fundraisers, the arators , the writers, the field wotkers, the contributors and the well wishers.

### 2, Seerat-e- Deen

As explained that there are numerous structures of Deen. In there every structure has a duty role function and responsiblity. The Darul-Uloom are A factories@ producing ulema. There higher levels of Deen are thaght. From beleifs, Tafseer, from where the ulema educate the general public on all aspects of Deen. The Madressah and Maktabs from where necessary education to the young is imparted, The Knagahs from the diseases of the heart are addressed and removal of evil charater traits are done. Imbiring of good morals, manners, ethics and personality is encouraged. Every organisation mentioned in Soorat-e- Deen has definetlly a role and responsibility which should be fulfilled in the perimeter and within the boundaries of Shariat.

### Hageegat- e Deen :

The ulema have written that Haqeeat - e Deen is to be found in the Khangah - a spiritual hosice. A special quarters where disciples of a spiritual mentor gather for a period of todays (chella) or more to develop the quality of Ihsaan (to worship) Allaah, knowing fully well that Allaah is watching- to develop this quality in each and every action and eventually this wonderful quality ispresent whilst the king also. All this is done a reliable, knowledge, pios, righteous pesonality who has a proper, valid reliable spiritual link. Once a person becomes a >mureed= (dispute) to a Sheik (spiritual mentor) it does not mean that now Jannat is written for him. One should not disvuss, correspond, sit in the company, interact, with the shaikh so that there be benefit in the system. A student who enrols and does not study makes no progress, in fact fails hopelessly.
Presently, this system is un - fortunately not encouraged and has not been given proper systemalisation. Also in some quarters activities have been reatarted to which tantamount to Bidat and the many a simple Muslims end up doing those things which are not the bounds of Shariat. Every activity has its place. In the early etages of Islaam, the Masjid was used a place of prayer, place of learning and teaching, place of aZikr, hosptal, receiving of delegated parliament and so forth.
As the spread and strength of Islaam grew different structure developed. Hospitals were built. Baitul Maal was construcrtec. Governors houses were set-up. Rest- rooms made. Inspite of (earning developed in the time of Hadhrat Hassan Bassri ( R.A), are learning and tteaching was done in the Masjid during the day whilst spiritual diseoneness with the chosen feeew was done at his home in the night. Later this developed into the Khanqahh formation and system.

Ishaat-e- Deen

In Ishaat- e Deen we have the oreaching, propogating and defence of Deen. This is basically Jihaad- stiring in every way and form for the Pleasure of Aallah.

Imam Raglis as Fahaani says Jihaad is of 3 types :-

1.) Opposing the enemy

2.) Opposing Shaithaan and the evil thoughts that he dreates in a person.

3.) The opposing of ones unlawful desires.

Jihaad is of two types :- Offensive and Defensive.

Defensive when the Kuffaa atatack the Muslims, it is obligatory for muslims to defend and launch a counter attack. This is Afardh ain@ every muslim individual is obligated to retaliate. Offensive Jihaad is to launch attacks on the Kuffars, when the lives, property and honours of Muslims are threatened. This is >fard Kifaayah= meaning that there ought to be a group amongst the muslims whose task it is to fulfil this obligation on behalf of all Muslims. In the absence of such a group the entire Ummah will be quelty of a henious crime.@ The above is the tafseer of the aayat:- A Jihaad has been made incumbant upon you and it (Jihaad) is (naturally) disliked by you. And it is possible that you dislike something but it be good for you and it is possible that you like something but it be bad for you. And Allaah knows and you do not know A. ( Baqarah. V216) by Moulana Ashraf Ali Tahnwi (R.A)- op .at.ps. ( The Imparitive of Dawah and Jihaad in the light of the Noble Quraan and the Hadeeth, by Moulana M. Rafeeq Hathurani ).

The Rasul of Allaah (S.A.W) participated personally in 26 0r 27 Gazawaat in 10 years of his life. In addition to this he dispatched 35 Jamaats to fight the Kuffaar. These battles are referred to as Sariyyahin the Islaamic terminology.

( ibid. ps)

Ishaat- e- Islaam (Prorogation and spreading of Islaam ) takes places via the varios methods of Jihaad :-

1.) Internal Jihaad:-

Jihaad against evils in the security.

> Whoever of you sees an evil must change it with his hand. If he does not have the courage to do this then let him do it verbally. If he does not the abillity to do so even, he should feel hurt in the heart and this is the lowest degree of Imaan A ( Muslim) and AEnjoy good and forbif evil A (31-17)

APersuade each other for good acts and dissuade each other /am evil actions@ (Trimidhi)

A And the believers, men and women, era protecting prides one of another, they enjoin the right and forbid the wrong :( 9- 71).

Jihaad through Intelligence and Invitaion :

Objections and doubts exposed about Islaam should be removed.
:So obey not the disbeleivers, but strive against them herewith (the Quraan) with a great endeavour A (25/22) and
AWage war against the infedels with your wealth, your lives and speak A (Abu Dawood) and AAnd reason with them in a better way A (16-125)

Jihaaad with Arms

This is enjoined against those who obstruct the path of Islaam AAnd fight them (the kuffar) to such an extent that these remains no tumult and that Deen remains purely for Allaah A (Anfaal- V.39) and A And make ready against them your utmost strength, including streeds (horses) of war by which you strike terror in (the hearts of) the enemies of Allaah .... (Anfaal- V. 60 ) AAnd fight in Allaah does not love the transgressorS A (Baqarah - V190)

Ishaat by hand :

This propogation will be done by use of the hand. Holdong the hand to prevent the oppressor from doing further wrong. Holding weapons to defend the rights of deen. By use of force to perfect the dignity, honour, status, position, rights of man. Also to use the pen so that the truth reaches all. AThe ink of the scholar then became more worthy than the blood of the artyr. Dawat with the pen is to grew to all races, all colours, everywhere and a effort to be made tha authentic, basic, reliable literature be made available in the mother tingues of the people. Invitation should be given to all influential personal and goverment heads.
By the pen, replies and rebuttals should be rendered against those who publish works contrary to truth, be they calling themselves Muslims or the open enemies of Islaam. Literature to explain Islaam in simple and defending the famous objections have to be made available.

Ishaat by speech :

AThe electronic media impacts highly upon the human mind. There is no justification for not using this beneficial medium for the benefit of Islaam AQazi Mujahidul Islaam - P4 leaflet by Radio Islaam.@
All forms of media usage should be kept in focus and exploited for the upliftment of Deen.

The Masjid :

This is the central rotating focul headquarters of Islaam. The roll of the masjid cannot be over@ amfaasized A. The Imaams, Mutawwalis, Muazzins, Caretakers, Fund raisers and commitee members are fortunate to serve one of the most important AMarkas of Deen@.

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All effors must be made to insure that it does not become a platform for political parties and business enterprises.
Masjid should be a plce of tranqulity not a place of raising voices, querriling  or dipute. The action of making it smell nice and pleasant by fragrance should be revived. Each member serving for the upkeep of the masjid should not look down upon any other or feel that he is very important than the next. The amsjid is a ASharief-e- Islaam@- A Symbol of Islaam@.However it is strange that non -aalims have to interview for post of Jamaat.  This tentmounts to degrading the dtatus of AIlm@.
The activities of the Masjid should be ...
Masjids must be honoured and defened.

Datul Ulooms :

These are the fortress of Islaam. The = Markas= (headquarters) and beacons of Ilm (knowledge). Blessed are the Ustaad=s the administrators, the maintainers, the well- wishes the found rasisers and not fogetting the students of those institues.
The validity of an action depends on the soundeness of Knowledge. Every affort mustbe amde to obtain correct knowledge so that the action becones valid and then by the pleasure of Allaah accepted when there is utter devotion, sincerety and perfectness in it. Serving the interss of the Institutes of learning eventually is for our benefit.

Maktab

Which we term as the Madressah System in South Africa. Historically speaking this has maintained over (the Muslims) indefinitely. In those countris where there was and is no such system, the indentity of Muslims has slowly and systematically by willful infront of the enemies of Islaam been removed to be replaced by the exciting majority identity, culture ans system of life. As a result one cannot defrentiate who is who.
This primary system of eduation serves as the important link between the individual and beleifs, Quraan. Ahadith, Deenyaat, Practicals, Masjids and House.
However, sadly whilst other countries are accepting this valuable system, we are disregarding it in the name of safety, security and progress. On the petext of Arabic, urdu was ceremonially removed. Today, the educational circle has turned, the fruits of arabic are not seen, whilst urdu has been buried succefully. Morever, those who orchestrated this more are clasified cahmpions of Islaamic education.
Now the Maktab system is in jeo pardy. There is letter or and in some areas no Maktab system in Egypt, Iraq, Saudi Arabia, Dubai, Abu Dabhi, Qaktaar and Pakistaan (just to name a few). Observe the quality and level of education of Muslims from the areas where the Maktab system

has been replaced. We, presently are in process of doing the same. Sadly, in the name of Islaam. The name of Islaam and Muslims is been used in destiny Islaam.

Home:

Eventually the best priamry education will place from the home, given the current state of affairs. The importance of home education and proper up-bringing in the home has to be realized quickly and it will be too late when outside environment drowns the home also. The rule of the female to run, govern, discipline, maintain, supervise, monitor and guide this education and up-bringing will be called to serve. Both Islaamic and secular education should be catered for. On the basis of work will we also, this system must progress and develop.

Literature :

With the amount of reliable authentic Islaamic literature available these days, male and female can cmfortably access any information for their spiritual well-being. It is not necesssary for every Muslim to become an Alim but necessary to acquire that knowledge which is necessary to carry out and execute the activity on hand in the light of Shariah to please Allaah. It is necessary for one to know that the laws of Zakaat, Hajj, Ushr, marriage exist and to have some basic knowledge of these and the broad aspects of Islaam. Now, when Hajj or Zakaat or when one is transacting then it will be necessary to seek, study, learn and implement the relative knowledge. On every aspect, knowledge is available. It is not the quantity of reading but the quality. Further more succes is on practise with sincerety. Sincerety the >Nur= of the action, whist action is the >Nur= of >Ilm=, and >Ilm= is >Nur=.

Tabligh Jamaat :

When one analysis the rise and fall of movements and then draws parallels and comparisonns with the activities, progress and achievements of the Tabligh Jamaat, then one concludes how effective and productive the Tabligh Jamaat has been. Moreover, as the activities increase, the scope of development boosts even further. This it is no longer local but has been become international, spreading to the remote areas of the globe. Whwther, one acknowledges it or not, the results it has produced for the man from all walks of life is most effective. The awareness that every Muslim has a responsibility das reached via this Jamaat far and wide. No reasonable and sensable person can deny the achievements of this Jamaat. The Jamaat, if members adhere to the principles as out-lined by it=s elders will be even more effective and make in roads where others have failed. It has directly contributed greatly in Aenjoining what is good@ and indirectly Aforbidding what is wrong@ .

Harmony :

In relation to our discussiom, there are two types of harmony :

1.) Internal

2.) External

Internal :

This as mentioned earlier, refers to co operation of members in any institue or organisation. Every person in the said organisation be it in the Masjid, Darul Uloom, Khanqah, Welfare body etc. must respect the next member, honour everyone, work harminously as aunit, avoid friction, quarrelling and dispute. Avoid hacing the concept of high post and low job portfolio in the mind. Reagerd everyone in the organisation as important tan one-self. To respect the seniors, be affectionate to the juniors and helpful to the equals. Not to plot against each other or degrade any co -worker. Not to harm or injure anyone wilfully or be harmed by anyone. There should be no form of egoism or personality projection. The goals, aims and purpose must in focus all the time.

External:

This refers to the harmonious co- operation between members of organisation. Persons must not claim that what they are doing is the only and sole method of serting Deen and other ways, methods are vain and futile. This attitude lears to dis-unity and creates un-called for tension. It results from ignorance and arrogance. Ignorance of the significance of the various arena=s of activities of Deen and arrogance stemming from self- proclaimed piety.

Sahaabah (R.A) and the Ambiyaa (R.A) were able to address many views simaltaneaslly. Every moment of their asss in and for Islaam. We are weak and have to realize our short-comings. The person is one field of activity serving Deen, should do so with Sincerety, encourage others to join also in that field, but in the process not to degrade those who do not join or those engaged in other useful fields, Do not consider the field in which you are in as the only need of the hour.

Scholars can use the same Sahri proofs which are group of people substantiate for their activities for another group of work pertaining to Deen, The spirit of encouragement must be prevalent not ridiculed.

On the other hand, when a person is engaged in one paricular field then he should not only encourage other areas of positive activity but join if possible. We must broaden our visions. Pious personalities, righteous people or saints are definitrlynot limited or restricted to one aspect or service of Deen. There are only confirmed to the Darul Uloom or Tabligh Jamaat are only confined to the Darul Uloom or Tabligh Jamaat or Khanqah. Just as some have restricted the existence of saints to certain parts of the world and of certain race links by ruling out the existence of saits from other parts of the world. The treasures of Allaah are un- limted.

History records that the guard of the gate and the rector of the institute to be personal connected deeply with Allaah. Whilst the teacher of basic Persian and Arabic and Skheikul Ahadith were both saints gaining proximity to Allaah is not limited to be involved in any paricular specific form of service of Deen. One must open the heart, broaden the vision, recognise good as good irrespective of who is doing it and it=s nature, provided the god is opproved and sanctioned by the Sahriat of Islaam. When we have this attitude then there will be no tension, desire for

pomp and glory no need for personality promotion, no need for mud - slinging, no jeolous or animosity or enmity will exist. Sanity wil prevail, respect for each other will increase, we will surely be more forward in the Mercy of Allaah.

<u>The way forward :</u>

We endevour highlight certain aspects in point form. The observations are not in sequence of important, for every concern is significant when seen with the circumstance of implementation.

1. As yet there is no organistion group and system in place ro Aforbid what evil.@
2, The awareness and need of A offensive Jihaad@ has not become a reality. We generally wake up tousands are literally butchered, raped and de-homed.
3. Our infra- structure for combating the onlaugh against Islaam as done by the various media are left alone, not in places, we have virually no such mechanisms.
4. We must avoid the >holier than thou= attitude so that we can allow other Islaamic activities to flourish.
5. We must use escape goats good positive Islaamic activities to avoid payment of debts and to shirk of domestic basic responsibillty. By doing so these good activities softer.
6. We must fullty realise that buying and selling, transactions, social activities and responsibilities, politics in part of Deen. Deen is not confined only to performance of Shariat in the Masjid, Deen is a complete way of life.
7. We must learn to accomadate eachother whilst not complaining on the truth. So that brotherhood develops.
8. We require a reliable. Proper ACorrespondence Course@ based on the way of the Ahle- Sunnat- wal -Jamaat.
9. We require expert personal on thte deviated sects. Some of these sects are in the fold of Islaam, whilst other claim to be in the fold but in reality never entered the fold Islaam.
10. We require our own financial institues so that eventually one receives freedom from the I.M.F and world bank.
11. We require financial organisations to remember servious to Muslim and Non- Muslims.
12. We require training centres as back -ups for converts. So that we produce committed, devoted and sincere Muslims to go back and work in their respective lands.
13. We need literature in the language of the indengious. We are the Ummat of Dawat. The message of peace must reach all.
14. We must avoid sating : A my pir is better than his/yours >@ Amy silsillah is better than his/yours ;@ Amy serve to Islaam is better than yours A so forth.This causes disunity.
15. We must work with each other not against each other.

16. We need to learn to the see the good in other activities besides our own and appreciate the need of other activities besides our own.
17. We must have an national and international peace-keeping force, to protect the life, dignity and property and honour of all mankind.
18. We must have as own national and international media infront strcture.

*Hadhrat Abdullah ibn Mas`ood (radhiallahu anhu) said : >If any of you wish to follow in the footsteps of someone, then you should follow in the footsteps of those pious persons who had already passed away, because there is no guarantee that a living person will not fall into Fitnah. Those persons (who you should follow) are the companions of Nabi (sallallahu alaihi wasallam). They are the best of this Ummat. Their hearts were pure and they were very deep in knowledge. They were extremely forthright. Allah Ta`ala had specially chosen them for the companionship of His Nabi. They were appointed for the establishment of this Deen. You should recognise their virtue and follow in their footsteps. Hold on firmly, upon whatever you have the ability to, from their character and habits, because surely they were guided aright.* Narrated by Razeen@
[Mishkaat, page 32, vol.1]

<u>Conclusion :</u>
When we widen our vision then we will realise how little we are doing and the necesity of doing more wil then dawn upon us.
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